

# THE JUVENILE INSTRUCTOR.

HOLINESS TO THE LORD.



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NO. 9.

## THE PET OF THE HOUSEHOLD.

WHAT a thoughtful expression is upon the face of the pretty little girl in the picture!

We know a little girl, an only child, and the pet and admiration of a household, whom this picture might well serve to represent.

Little Louie, as she is called, will sit alone for hours and amuse herself or ponder upon something. One might almost fancy, to see her, that she were thinking of the long long past, and yet she is only six years old. True, she had an existence prior to her mortal birth, as we all had, but for some wise purpose in the economy of our Heavenly Father the memory of that former existence is hidden from our minds.

Is it possible that little Louie, when in her thoughtful moods, sometimes catches glimpses of that former life? One might almost think so, to see her so absorbed in deep thought, scarcely noticing anything passing on about her, and then to see her face suddenly light up with a beautiful smile, as

if a very pleasant scene in the past had just occurred to her. Possibly it is only her active childish imagination that fur-

nishes her with food for thought and presents to her mind pictures, pleasing or otherwise, to contemplate.

Some people are more imaginative than others. Some, indeed, are too much so, or rather, they fail to make any practical use of their powers of imagination. They will sit for hours indulging in listless day-dreaming, quite oblivious to all that is passing on about them, and, when aroused from their reveries, are scarcely able to tell a single thought which has occupied their minds. There are others, however, such as the designer, the painter and the poet, who turn their powers of imagination to practical account, and we have the result in the gems of art which they originate.

We trust that as little Louie grows older and larger she will develop into a useful, practical woman; that if she im-



dulges her imagination it will be to some purpose, that the world may be benefited by her life. We hope also that she will live a pure life, and cultivate an acquaintance with the Lord, that she may be able, in her solitary moments, when her mind is given to deep thought, to commune with the Holy Spirit. That is the true source of knowledge, and happiness too. Possessing that power, she may at any time find comfort and happiness whatever may be her surroundings. It will be worth more to her than wealth. It is her privilege to have this power, and may she strive to obtain it.

## BOOK OF MORMON SKETCHES.

BY JAS. A. LITTLE.

(Continued.)

AFTER Amalickiah had been made king of the Lamanites he began to stir them up in hatred towards the Nephites. To accomplish this more fully, he sent orators among the Lamanites to speak against the Nephites, and thus inspire the people with feelings of anger towards them.

He succeeded in gathering a numerous army, the chief officers of which he appointed from the Zorandites, as they were acquainted with the Nephites, and with the condition of their cities and their places of resort.

While Amalickiah and the Lamanites were preparing for war, Moroni and his people were making ready for self-defense. Moroni seems to have been especially raised up, by a kind providence, to lead the Nephites during this trying period of their history. A successful strategist, fertile in resource, and with great executive ability, his plans seldom failed to accomplish the desired effect. In the preceding war he had succeeded in defeating the superior numbers of Lamanites by the use of defensive armor. He now made a still greater change in their system of warfare by initiating a system of military engineering. Fortifying was peculiarly adapted to the defensive policy of the Nephites. Earth works and stone walls were erected around their cities. Forts were constructed in favorable positions for obstructing the advance of an army, or as places of safety for the people in emergencies, and no means were neglected to save their lives and property. We have no account of the Nephites fortifying their cities for two hundred and twenty-five years previous to this time. Although they did so in the land of Nephi, they evidently had neglected it in Zarahemla previous to its introduction by Moroni.

On the tenth day of the eleventh month of the nineteenth year of the reign of the judges, the Lamanites were discovered marching towards the land of Ammonihah. After its previous destruction by them it had been rebuilt and fortified. When they found an entrenched army ready to defend the place which, in a previous invasion, they had easily destroyed, they appear to have been even more astonished than when, for the first time, they found the Nephites wearing defensive armor. Having themselves put on defensive armor, they had again relied upon their superior numbers for an easy conquest.

Amalickiah, probably thinking that his authority needed to be more thoroughly established at home, did not lead his forces in this invasion, and his generals did not deem it wisdom to attack the fortified positions of the Nephites. Hoping to find a better place to attack the Nephites, they retreated into the wilderness and marched towards the city of Noah. They hoped to find this place as weak as it had been before; but they were again disappointed, as it had been fortified even

stronger than Ammonihah. Lehi, who fought the Lamanites on the east side of the river Sidon, during the previous war, was in command of this strong place. The Lamanites dreaded the courage and ability of Lehi, but, as their officers had sworn to attack this place, they brought up their forces and repeatedly attacked the place of entrance, but were as often driven back with great slaughter. They attempted to dig down the embankment of earth to make a pass for the army, but were swept off by the stones and arrows of the Nephites, and the ditch was partly filled up with their dead and wounded. In these attempts their chief officers and more than a thousand men were killed. Disappointed and discouraged, they retreated to the land of Nephi, and reported to Amalickiah their great loss.

This closed the nineteenth year of the reign of the judges—73, B. C. With all the appearances of peace, Moroni did not cease making preparations for war. The army was employed in fortifying cities with ridges of earth, strengthened with timber, breastworks, pickets, and towers for the protection of troops, and from which to throw stones, arrows, etc., to advantage. Moroni sent his armies and drove out the Lamanites who occupied a section of country east of the land of Zarahemla, and thus shortened the frontier between the Nephites and their enemies. This made the boundary line between the two peoples straight from the east to the west sea. The country the Lamanites were forced to vacate was settled by the Nephites. Their armies immediately occupied it and erected fortifications for its defense. It is very uncertain where this line of frontier terminated on the Atlantic and Pacific coasts. But a chain of hills terminating near the southern shore of lake Myracabo might have been a part of this rather indefinite boundary line. It probably crossed near the head of the Magdalena—the ancient Sidon—in nearly a direct line to the Pacific coast.

It was the settled policy of the Nephites to not allow the Lamanites to get a hold in the country north of them, as it would increase their frontiers and greatly lessen their ability for self-defense. Their enemies, on the other hand, made it a special object, in all their invasions of the country of the Nephites, to extend their conquests along one of the sea-shores and get possession of the north country. Neither of these peoples, up to this time, appear to have utilized the sea for commercial or military purposes.

The Nephites during the twentieth year of the reign of the judges built the city of Moroni, in the extreme south-eastern corner of the land of Zarahemla. They also built several other cities in the eastern and north-eastern portions of the country. At this time great energy was displayed by the Nephites in building and fortifying cities, in improving the frontier, and in general preparations for defense. It was a season of great prosperity during the three ensuing years.

In the beginning of the year 68, B. C., a difficulty arose between the people of the land of Lehi and of Morianton. The inhabitants of the latter province unjustly claimed a portion of the lands of the former. The contention became warm and the people of Morianton armed themselves to enforce their claims, but the people of the land of Lehi fled to the camp of Moroni. When the people of Morianton learned this they feared the army of Moroni, and being persuaded by their leader, Morianton, they devised a plan for fleeing into the north country. Their plans were revealed by a maid servant of Morianton, whom he abused while in a fit of passion, and who fled to Moroni. If they succeeded in escaping, future results might be very serious to the people of Nephi. To cut

off any chance for future complications, Moroni sent an army to head them. This was not accomplished until they had reached the narrow part of the isthmus, near the line between the lands Bountiful and Desolation. This Nephite army was commanded by Teancum, a general who performed a very important part in the campaigns of Moroni. He was obliged to fight the people of Morianton. Their leader was slain and the people were taken prisoners to the camp of Moroni. They covenanted to keep the peace, and were restored to their lands.

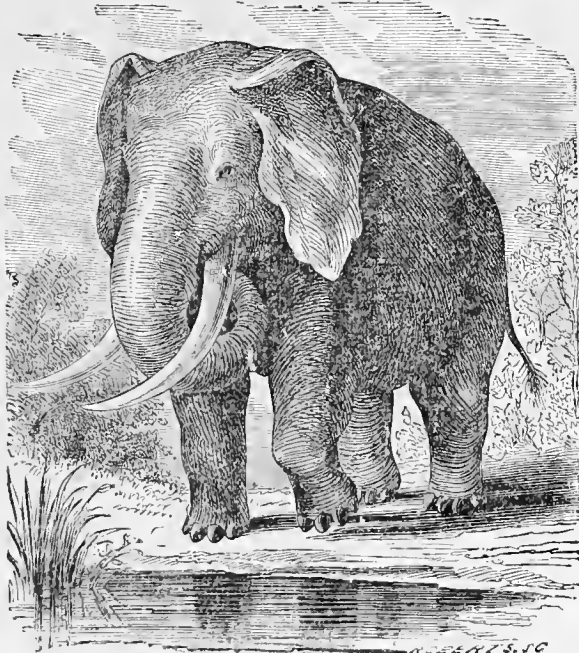
(To be Continued.)

## Travels in India.

BY WILLIAM FOTHERINGHAM.

(Continued.)

**B**EFORE leaving Allahabad we paid Messrs. Collis and Booth a visit at their plantations, on the east side of the Ganges. When we arrived at Koorsun, the residence of Mr.



Collis, he received us kindly and introduced us to his household, which was composed of seven children and two other parties. We tarried here three days and visited the indigo fields and factory. Mr. Collis explained to us the method of cultivating and manufacturing indigo, which was described in a former chapter.

In the evening we interested Mr. Collis and his household in relating our experience and travels, and also treated upon the introduction of the gospel, with its future effects upon the children of men for weal or woe.

Mr. Collis accompanied us to the plantation of Mr. Booth, situated about two miles distant. We remained two days with him, after which the two gentlemen accompanied us to Allahabad. We sold them our standard works to the amount of fifteen rupees. They also gave us twenty rupees to help us on our journey to Calcutta. We arranged with the post master of Allahabad for our passage to Benares. He was very accom-

modating, and stated the hour for us to be at the depot when he would see that we had a wagon for ourselves. Mr. Collis' servants took our luggage to the post office, and his "gharrie" was furnished to take us.

On the 21st of February, 1854, we left Allahabad, crossing the Ganges on the bridge of boats, and continued our journey to Benares, which we accomplished within two days and nights. On our journey we met a herd of elephants. One of them had a young calf, which was very sportive, and an odd-looking creature.

When leaving Allahabad we learned that a steamer was at Mirzipore. We were desirous of reaching Benares as soon as the steamer and procure a passage on her to Calcutta. We were getting tired of the fatiguing and monotonous mode of traveling by bullock wagon, and a change would be as good as a rest to us. However, the steamer had just passed Benares a short time before we arrived. We would have tarried a few days, until the arrival of another steamer, but we could not obtain a shelter without renting a bungalow for a month. We had no letter of introduction to anyone, and failed to obtain a place to stop. The Anglo-Indians of Benares, or Seerole, were of that class who had no sympathy for our cause. We concluded to go to Calcutta in a bullock wagon, and procured our passage for thirty-one rupees. We remained a day in the city waiting for the wagons, and spent our time in visiting the principal places of interest in this ancient city, which I have described in a former chapter. We arrived at the ghāt, a place of crossing the river, four miles from the depot, after dark. Three boats were used to take the wagons over. Notwithstanding the darkness of the night, we reached the ghāt on the western shore of the river without any trouble.

Before proceeding farther I will quote a portion of a revelation to which I desire to draw the attention of my readers. It was given to the Prophet Joseph Smith and six Elders, on the 22nd and 23rd of September, 1832, and is found in section lxxxiv., 89th verse, of the Doctrine and Covenants. It reads as follows:

"Whoso receiveth you receiveth me, and the same will feed you, and clothe you, and give you money. And he who feeds you, or clothes you, or gives you money, shall in no wise lose his reward: and he that doeth not these things is not my disciple; by this you may know my disciples. He that receiveth you not, go away from him alone by yourselves, and cleanse your feet even with water, pure water, whether in heat or in cold, and bear testimony of it unto your Father which is in heaven, and return not again unto that man. And in whatsoever village or city ye enter, do likewise. Nevertheless, search diligently and spare not; and wo unto that house, or that village or city that rejecteth you, or your words, or your testimony concerning me. Wo, I say again, unto that house, or that village or city that rejecteth you, or your words, or your testimony of me; for I the Almighty, have laid my hands upon the nations, to scourge them for their wickedness; and plagues shall go forth, and they shall not be taken from the earth until I have completed my work which shall be cut short in righteousness."

After we got the wagon ashore, Elder Woolley and I, according to the requirements of the foregoing revelation, felt impressed to wash our feet against those of the north-west province who had rejected our testimony. It is very necessary for the Elders, before attending to this duty, to weigh the matter well, feeling satisfied that they have searched diligently and spared not, that they have done their duty towards the people, and that the latter have utterly rejected their testimony.

I will insert a quotation from my journal of February 26, 1854: "Before leaving the river we attended to a duty which we felt to be obligatory upon us, namely: to wash our feet against those who had rejected our testimony, and prevented us from spreading the truth in these provinces. So, in the river Ganges, we washed our feet against them, as a testimony to the Father that our garments are clean of their blood. And may they feel the judgments of the Almighty until they know that the Lord rules, and that He has sent His servants to this land, and they have been rejected."

I will further state that in February, 1856, before leaving the country, Nathaniel V. Jones, the president of the mission, and I, in the Hoogly River, washed our feet against India.

All who are familiar with the history of that land from that date can see whether our Father has not sustained the labors of His servants. Three years after our departure from India the Sepoy revolt broke out in Meerut. It brought devastation upon the people of the north-west province; afterwards came cholera (plague), then famine, and the sea heaving itself beyond its bounds.

All such occurrences prove the truth of this work, and are living evidences of the divine mission of Joseph Smith; and the end is not yet.

(To be Continued.)

### GOOD LUCK.

"EVERY man is the architect of his own fortune." This is an excellent thing to say; it is a good thing to believe, for when an individual feels that upon himself depends his future, if he has ambition, courage and determination, he works with a good will that is sure to accomplish much of what he hoped and desired, and sometimes all. But that this result is invariable is not true as anyone who looks around him can readily discover. Earnest, industrious workers, with a single end and aim to reach, honest and true in every circumstance of life, sometimes fail utterly in fulfilling their dreams, and it is said of them simply, "they are not successful," while the wonder grows that they have not been rewarded for all of their efforts.

The fact is incontrovertible that aside from all work, ability, determination and high-reaching aspirations, there is such a thing as good luck, pure and unadulterated, outside and beyond everything else, which sometimes brings fame and fortune to those by whom they do not seem to have been deserved. The existence of this something, which often works an apparent injustice, called by some, providence, and by others, luck, is recognized by everybody.

"There is a divinity that shapes our ends, rough-hew them as we may," is simply an expression of this recognition. Examples of the work of this influence are seen every day, and men are commended for success which they have not earned, and which would have come to them, perhaps, in some form, had they sat still without putting forth a hand even to grasp it, as it approached, while their neighbor has toiled and struggled, only to see the prize flit by into the hands of another. This is a discouraging view of the case, but it is well to face the truth as it ever so unpalatable.

Much there may be in taking life "at the flood," could that critical moment be recognized—if, as the poet says, it comes to approach, and the waters roll away forever while they know it not.

No good angel whispers to them that now is the fortunate hour, this is the lucky chance, and they go on beating painfully

against the dead wall of disappointment, or settle down to insane, passive endurance which lasts until life goes out forever. Of the two conditions the first is infinitely preferable both for the individual and the world.

Considering these things, it is not much wonder that the question is often asked, of what use to struggle, if no end is to be subserved. There is an end, and a desirable one. Every human being is better and happier, for making the most of himself in this world, even if it brings neither money nor fame. And we do not wish to be understood that all so-called success in life is the result of good luck alone. Far from it. The culture that comes from hard study, the skill obtained by constant application, unwearying determination and industry, are generally sure to bring some reward, while good luck without effort rarely smiles upon humanity. It is safe, then, to try for the good things of life, while hoping that good luck may add its gifts to your efforts.—*Selected.*

### A DIFFICULT QUESTION TO ANSWER.

BY B. F. C., JR.

AS is well known, children sometimes ask questions of adults that are, in and of themselves, difficult to answer, or the answer to which cannot easily be adapted to the capacity of the little questioner.

I had lately returned from a mission, and was regarded by my youngest brother as an authority on all doctrinal and scriptural matters. He was only six years old, and I was surprised on perceiving that his little brain had been cogitating upon some very important doctrines of the gospel. I surmised that these cogitations were the result of the teachings he had received at Sunday school, on one hand, and of his propensity for play on the other.

Coming into the room one Sunday, and addressing me, he asked very abruptly, "Say, is it wicked to play marbles on Sunday?"

"Yes, it is," I answered.

"Why? Is it because it's the Lord's day?" he asked.

"Yes," said I.

"But some of the boys say it isn't the Lord's day," said he.

"Yes," said I, "but the Bible says it is the Lord's day."

I used this argument, thus worded, with the intention of removing all doubts from his mind upon the question at issue, and also with a view to increasing his respect for the teachings of the Bible, by referring to them as if they were a most conclusive authority, for I did not suppose that he would question them when he saw that I did not.

He paused, looked down at the carpet for some moments with an air of profound thoughtfulness, as if he were trying to resolve some great doubt that had arisen in his mind. At length he looked up, and, with an air of such demure sincerity as made me smile, he asked: "Well, is everything in the Bible true?"

My mother smiled, and my father said, "Now, answer that question if you can," while I was for the moment nonplussed. It seemed to me that in all my missionary experience I was never asked so hard a question. Had an adult asked it, I might have given an answer which would have explained to my questioner the views of the Latter-day Saints upon the subject, but I was at a loss how to answer this little boy. At length I said: "Everything in the Bible that has not been put there by wicked men is true."



On further reflection I might have given a more explicit and a better answer than this. I might have explained that, while there are very few if any actual errors of doctrine in the Bible, many precious parts of it have been left out or changed in such a way as to obscure the meaning of its teachings and make its doctrines hard to be understood.

My little brother walked off, seeming to be not fully satisfied with my answer, but evidently feeling himself unable to continue the discussion. He was a very conscientious boy, and did not wish to break any of the laws of God, but he did not want to be imposed upon by false doctrines, particularly if they interfered with his personal liberty, in other words, with his play. He, therefore, was anxious to settle the question in his mind, whether it was wrong or not to play marbles on Sunday.

Is everything in the Bible true? Ah, little six-year-old, you did not know that you were asking a question that has distracted untold millions of minds in the various nations of Christendom, during the last two thousand years. You did not know that, in the endeavor to settle this question, and in its discussion, more time has been consumed, more eloquence expended, more anxiety of soul experienced and more precious blood spilled than has ever been devoted to any other theme or subject since the Bible existed. But such is the fact.

Yes, children, it is wrong to play marbles and other games on the Sabbath day. This has been decided by authorities even more entitled to our respect than the Bible: namely, the living oracles of God, speaking by the inspiration of the Holy Ghost, and the revelations of Jesus Christ, which have come direct through Joseph Smith, the seer, to us.

The Bible also is true, where it is complete, correctly translated, and has not been tampered with. It is the word of God. Modern revelation so refers to it; and I hope that as my little six-year-old brother grows older he will cease to question its truth, and will always follow its teachings.

## REFLECTIONS ON THE COMMANDMENTS.

BY A. J.

### THE SIXTH.

"Thou shalt not kill."

THE first great command, "Be fruitful, and multiply, and replenish the earth," is in direct condemnation of murder; and as the existence and preservation of human life, to which all else is subservient, is the first and most grand result attainable, the action that causes the destruction of life must be the greatest crime which human beings can commit.

Although the penalties for breaking many of the commandments of the Mosaic code are too harsh and severe to be enforced at the present day, the death penalty for this crime is generally practiced by the nations of the earth.

The abolishment of capital punishment has met the consideration of many minds, and in some countries is mitigated to imprisonment for life; but the voice of nature seems to be in accord with the instruction given to Noah: that "Whoso sheddeth man's blood, by man shall his blood be shed."

In the execution of this penalty the words "Vengeance is mine; I will repay, saith the Lord," comes vividly before our minds. Who are so pure as to execute this penalty upon their fellow without incurring a stigma or stain? David, so wonder-

fully favored of the Lord, was not permitted to build a temple unto the Most High, on account of the blood he had shed.

The act of Phinehas in taking the lives of Zimri and Cozbi, on account of their wickedness (Numbers, 25th chapter) was rewarded with the approbation of the Almighty, and the confirmation of the priesthood upon him and his posterity; but such cases are rare. "He that kills shall not have forgiveness in this world nor in the world to come" (Doctrine and Covenants, page 17). The enormity of this most heinous crime and the awful responsibility incurred in shedding human blood are powerfully portrayed in reading with what terrible compunction of soul Nephi killed Laban, even after Laban had attempted to murder him.

The laws of our Territory define murder as the unlawful killing of a human being with malice aforethought, and affix the death penalty to the commission of the crime. At the same time, they class the killing of a murderous assailant under the name of justifiable homicide, but imply that the assailed must only resort to this in case of dire necessity.

Self-murder, or suicide, is a phase of this crime, which to contemplate fills the mind with horror and blank despair as to the future of that spirit so ignobly and cowardly driven from its tenement of clay—the body; and were it possible for annihilation to exist, it would perform a kind act by burying in oblivion such a detestable deed.

The wanton slaughter of the animal creation calls for our attention. Yet to consider it under the title of this chapter may be without connection in the minds of some; but we read in Genesis, ix., 5, "And surely your blood of your lives will I require; at the hand of every beast will I require it, and at the hands of man." In defense of the brutes let us say "it is a poor rule that will not work both ways."

The Lord tells us in the Word of Wisdom, when alluding to wild animals, that "these hath God made for the use of man only in times of famine and excess of hunger." The fact of the Lord giving this revelation should be proof to us that His care is over all His creatures, and we should be impressed with the sin of wantonly destroying the life of even dumb animals.

To further show the weight of the responsibility attached to the slaying of a human being, I will state that while reading these reflections from the manuscript one evening lately, to a friend, there happened to be a stranger present. My attention being given to the reading, I did not notice the great interest taken by the stranger, but at the conclusion he asked several questions regarding the subject treated upon, and betrayed great emotion. After further conversation the stranger admitted that in California, about the year 1860, he had slain a man, justifiably, in self-defense. But justifiable as was the act, even in his own opinion and that of the law, as he was acquitted of all criminal intent by a grand jury, yet there was a shade of remorse and sorrow, and sometimes doubt pervading his mind that rendered his life unhappy.

THE people of the East measure time by the length of their shadow. Hence, if you ask a man what o'clock it is, he immediately goes into the sun, stands erect, then looking where his shadow terminates, he measures its length with his feet, and tells you nearly the time. Thus the workmen earnestly desire the shadow which indicates the time for leaving their work. A person wishing to leave his toil says, "How long my shadow is in coming!" "Why did you not come sooner?" "Because I waited for my shadow." In Job vii. we find it written, "As a servant earnestly desireth his shadow."

## The Juvenile Instructor.

GEORGE Q. CANNON, - - - - - EDITOR.

SALT LAKE CITY, MAY 1, 1880.

### EDITORIAL THOUGHTS.



At the last meeting of the Deseret Sunday School Union it was stated that, in one of the Sunday schools of this city, a class of young men, numbering upwards of twenty, had formed a resolution to strive unitedly to observe the "Word of Wisdom," that so far they had been quite successful in doing so, and that their influence was felt for good throughout the school. Special mention was made of this particular case by one of the speakers, as it had recently come under his observation; but it is not a solitary instance by any means. We know of Wards in which it is the proud boast of the Bishop that there is scarcely a boy or young man, if any at all, who uses tobacco or spirituous liquors, or who indulges in that generally accompanying vice—profanity. But such cases are rare, and the worthy example set by the Sunday school class referred to, should be more universally followed by the young men and boys of our community in their organizations as quorums of the priesthood, Mutual Improvement Associations or Sunday school classes.

The advantage of making a combined effort to accomplish any reform over individual exertion, independent of any organization, is very great. In one case each individual is aided in carrying out his good resolutions by the sympathy and support of his fellows, and the task is comparatively easy. Whatever trials he may have, whatever temptations may assail him, he knows that he is not alone in his struggles to overcome them. He knows that others of his fellows have the same things to contend with, and are striving in like manner for the same object. On the other hand, the individual reformer has the same obstacles to overcome, unaided by the sympathy of companions, and frequently has to struggle in the face of their opposition and ridicule.

It was suggested at one of the Sunday School Union meetings, a short time since, that a valuable premium be offered to any school, the members of which would observe strictly the Word of Wisdom for one year. It is quite likely that a number of Sunday schools will make an effort to compete for the prize, and possibly some may succeed. But whether it is possible, just at present, for the members of a school to be sufficiently united to abstain as a whole from the use of all those things condemned in the Word of Wisdom, or not, there is no reason why all Sunday school teachers and scholars should not strive to attain to that perfection. The gospel furnishes us all with a perfect rule for our guidance in every action of life, and if we accept the gospel as our rule of faith we cannot be consistent with our profession, unless we observe all that it enjoins. The observance of the Word of Wisdom is not all that the gospel enjoins; it is but a part. It should require no special, separate covenant on the part of Latter-day Saints to enable or induce them to observe it, it is incumbent on every one who has entered into covenant with God to serve Him and keep

His commandments, to do so. We need not join ourselves to or affiliate with any temperance association of the world originated by man. We have a higher and more perfect law than man can originate for our guidance. The Church of Jesus Christ of Latter-day Saints should present to the world the grandest and most successful temperance association in existence. Abstaining from drinking spirituous liquors is only one of their aims. They should have many more, equally essential, that the temperance associations of the world do not have.

The various quorum organizations, the Sunday schools and Mutual Improvement Associations should all be levers for the promotion of good among us, and we trust that through their salutary influence a public sentiment will ere long be developed that will make it unpopular for young people of our community to be guilty of any of the practices which the gospel prohibits. When this shall be accomplished, the chief difficulty will be overcome. Young people do not fall into any of the evil practices that prevail among us so much because of an inherent taste or desire for such things, as because they think it popular to do so, or because they expect to gain the admiration or approval of their fellows by doing so. Make it unpopular for a person to drink, or smoke, or chew, or swear, or do any other evil thing, and the people will, as a rule, soon cease such practices. To establish a public sentiment of this kind is an object which should be labored for in every organization in the Church.

### HOW RAISINS ARE PREPARED.

A STRIP of land bordering on the Mediterranean, somewhat less than one hundred miles in length, and in width not exceeding five or six, is the raisin-producing territory of Spain. Beyond these boundaries the Muscatel grape, from which the raisin is principally produced, may grow and thrive abundantly, but the fruit must go to the market or to the wine press. When the grapes begin to ripen in August, the farmer carefully inspects the fruit as it lies on the warm, dry soil, and one by one clips the clusters as they reach perfection. In almost all vineyards slants of masonry are prepared, looking like glazed hot beds, and covered with fine pebbles, on which the fruit is exposed to dry. But the small proprietor prefers not to carry the grapes so far. It is better, he thinks, to deposit them nearer at hand, where there is less danger of bruising, and where bees and wasps are less likely to find them. Day by day the cut branches are examined and turned, till they are sufficiently cured to be borne to the house, usually on the hill top, and there deposited in the empty wine press, till enough have been collected for the trimmers and packers to begin their work.

At this stage great piles of rough dried raisins are brought forth from the wine press and heaped upon boards. One by one the bunches are carefully inspected, those of the first quality being trimmed of all irregularities and imperfect berries and deposited in piles by themselves; so in turn are treated those of the second quality, while the clippings and inferior fruit are received into baskets at the feet of the trimmers and reserved for home consumption. A quantity of small wooden trays are now brought forward, just the size of a common raisin box and about an inch deep. In these papers are neatly laid so as to lap over and cover the raisins evenly deposited in trays, which are then subject to heavy pressure in a rude press. After pressing, the raisins are dropped into the boxes for market.—*Scientific American.*

# Chapter for the Little Ones.

## GREAT MEN.

GEORGE WASHINGTON was a great and good man. It is more than eighty years since he died, but his name and fame will live forever.

He was not thought great merely because he was wealthy. He had wealth, but he was not vain over it, as some men are. His goodness and his wisdom made him great.

No man can be *truly* great unless he is good.

When George Washington was a little boy his parents taught him to be truthful and honest, and to fear God. He loved his parents, and obeyed them, and this is one reason for his greatness.

He had another quality which added to his greatness, that, some men in high positions do not have. He considered that all men had rights which should be respected. He did not like to see people oppressed by those who were in power.

This made him fight bravely for the freedom and rights of the people of America, when they were oppressed by the English government. He became the



GEORGE WASHINGTON.



WASHINGTON AS A GENERAL.

leading general in the American army. He fought bravely and showed great wisdom, all through the war. When peace was secured, he became the first President of the United States.

He had been loving, truthful and obedient when he was a boy. He had been noble and brave when he was a general. Now he was wise and just as a President, the leading man of the nation.

He tried to give all men their rights. He respected the rights of the poor as much as those of the rich. He did all he could to make the nation happy, and the people loved him. His care was so great for the people that he has been called the "Father of his Country."



MOUNT VERNON, THE HOME OF WASHINGTON.

One little incident will show his respect for people's rights.

One day he and some of his officers went into the country and visited a friend. When they were leaving, to return home, one of the officers happened to knock a stone from the wall in front of the house.

The man did not offer to replace the stone, and Washington noticed it. He asked him if he was not going to do so, and the officer replied that he would leave it for some one else to do.

He felt too proud to be seen putting a stone upon a wall. But Washington

picked the stone up and put it back in its place. As he did so, he said:

"I always make it a rule, in visiting a place, to leave things in as good order as I find them."

It was a lesson to the officer, which he probably never forgot. It is a lesson, too, that all boys should think of and profit by, who have ever damaged other people's property for fun, or mischief, or want of thought. Boys who lift neighbors' gates off the hinges, break windows, or take other liberties with their property for fun, or because they are not seen, are not respecting the rights of others as they should. They are not doing as they would wish to be done by.

If they follow such a course through life they will never be truly great. They will never be honored and remembered for their good deeds and noble qualities, as George Washington is.

## Biography.

### JOSEPH SMITH, THE PROPHET.

(Continued.)

IN Carthage there was a company, formed of the citizens of the place, which was called the Carthage Greys. This company was a part of the militia called out by Governor Ford, and its members were the most bitter and vindictive in their expressions and conduct, against Joseph and the people of Nauvoo, of all who were with the governor. They took no pains to conceal the hatred and blood-thirsty feelings which they entertained. After Joseph and Hyrum and Dr. Richards had gone to General Deming's quarters a company of these men flocked around the doors, and conducted themselves in a most violent manner. The governor was informed of their conduct, but he took no notice of it. In the meantime he had ordered the troops from McDonough County to be drawn up in line for Joseph and Hyrum to pass in front, the troops having requested that the prisoners might be shown to them. When the governor came to inform them of this arrangement Joseph had about ten minutes' conversation with him, when he again pledged the faith of the State that he and his friends should be protected from violence.

From General Deming's quarters Joseph and Hyrum went in front of the lines, in a hollow square of a company of Carthage Greys. In passing before the troops, Joseph was on

the right of General Deming and Hyrum on his left. Elers Richards, Taylor and Phelps followed. The governor walked in front on the left. As they passed along the lines Ford introduced Joseph and Hyrum about twenty times to the troops as General Joseph Smith and General Hyrum Smith. This was no more than proper, as they both bore the title of General, that being the rank of each in the Nauvoo Legion. But giving them this honor made the Carthage Greys angry; and they refused to receive them by that introduction. Some of the officers threw up their hats, drew their swords, cursed and swore, and said they would introduce themselves in a different style. Instead of taking prompt measures to check this violence, Ford mildly entreated them not to act so rudely; but at this they grew more excited. He succeeded, however, in pacifying them by making a speech, and promising them that they should have "full satisfaction."

After Joseph and the party had returned to the hotel, news reached him that the Carthage Greys had revolted, and were put under guard by General Deming. Shortly afterwards the word came that quietness was apparently restored among them. News came also that the Warsaw troops were near Carthage, they having marched there without any orders. It was evident that the worst elements in the country were gathering together, and that they meant mischief. These Warsaw men, as well as the Carthage men, were mobocrats of the worst description—men who only acted in the capacity of militia the better to veil their true designs, and to carry out their plans of destruction and murder against Joseph and the Saints. They were banded together and pledged to each other to kill Joseph, Hyrum and other leaders of the Saints, and to drive the latter from their possessions and homes.

On the afternoon of that day Governor Ford ordered Captain Singleton with a company of men from McDonough County to march to Nauvoo to co-operate with the police in keeping the peace, and if necessary to call out the legion. This was in response to a request of Joseph's, he having heard that a company of apostates were going to Nauvoo to plunder. A little later a number of the officers of the troops then in Carthage, and other persons, curious to see the prophet, visited Joseph in his room. Joseph asked them if there was anything in his appearance that indicated that he was the desperate character his enemies represented him to be; and he requested them to give him their honest opinion on the subject. The answer was:

"No, sir, your appearance would indicate the very contrary, General Smith; but we cannot see what is in your heart, neither can we tell what are your intentions."

To which Joseph replied:

"Very true, gentlemen, you cannot see what is in my heart, and you are therefore unable to judge me or my intentions; but I can see what is in your hearts, and will tell you what I see. I can see you thirst for blood, and nothing but my blood will satisfy you. It is not for crime of any description that I and my brethren are thus continually persecuted and harassed by our enemies, but there are other motives, and some of them I have expressed, so far as relates to myself; and inasmuch as you and the people thirst for blood, I prophesy, in the name of the Lord, that you shall witness scenes of blood and sorrow to your entire satisfaction. Your souls shall be perfectly satiated with blood, and many of you who are now present shall have an opportunity to face the cannon's mouth from sources you think not of; and those people that desire this great evil upon me and my brethren, shall be filled with regret and sorrow because of the scenes of desolation and distress that await them. They shall seek for peace, and shall not be able to find it. Gentlemen, you will find what I have told you to be true."

(To be Continued.)



SCIENCE AND LITERATURE  
AMONG THE NEPHITES.

BY G. R.

THE Nephites were unusually happy in having, as the founders of their nation, men who were not only wise in the ways of the Lord, but also learned in the knowledge of the world. Most races that have made a mark in history, have had to grope their way for centuries from darkness to light, from ignorance to knowledge. Little by little such races have advanced in the path of civilization, falling into manifold errors, and committing grievous blunders. With Lehi and his posterity it was not so. They were taken from the midst of a people who were surrounded by the most powerful and refined nations of antiquity, with whose wisdom and learning Lehi was undoubtedly well acquainted. We can readily conceive that the Lord, in planting this mighty and vigorous offshoot of the house of Joseph, on the richest and most favored land of all the world, would not only choose one of His most faithful, but also one of His most intelligent servants, to commence the work. Indeed, on the very first page of the Book of Mormon, Nephi incidentally refers to the learning of his father; which learning, we infer from many passages in the sacred record, was obtained by Lehi in Egypt, as well as in Palestine, the associations between the inhabitants of these two countries being, in his day, very close, and the inter-communication very frequent.

As the basis of their literature, Lehi and his colony carried with them a copy of the sacred scriptures, which contained not only an account of God's dealings with mankind, from the creation to the age of Jeremiah, but also the only complete history in existence of the people who lived before the deluge. The Egyptians, Chaldeans and other nations, had mangled, mythic and jumbled-up accounts of man's history, from the creation to the flood; but the Nephites possessed the details of this epoch in much greater completeness than even Christendom does to-day. These scriptures—historical and doctrinal—being numerous reproduced and scattered amongst the people, formed the basis of Nephite literature, giving them the immense advantage over all other people, of possessing the unpolluted word of God in every age then passed, supplemented by a correct and undisputed history of the results, to the world, of man's obedience or disobedience to these heavenly messages. How much more complete these scriptures were than the Bible of Christendom, is shown by the numerous references to the lives, and quotations from the teachings of the ancient worthies—Melchizedek, Jacob, Joseph and others—to the acts and infamies of Cain, etc., not found in the Bible, as well as by lengthy quotations from ancient prophets, whose names—Zenos, Zenock, Neum, Ezias—are not even mentioned in its pages. How much modern Christianity has lost by these omissions, may be partially inferred from the beauty and grandeur of the extracts given in the Book of Mormon, from the writings and prophecies of Zenos alone. Take, as a single instance, his inspired parable of the wild and tame olive trees, given in the Book of Jacob: no more important, no more sublime prophecy can be found in the whole contents of the holy scriptures.

The connection of Lehi with Egypt, which language he appears to have adopted, doubtless gave him an experimental knowledge of the condition of the whole civilized world in his day, when the glories of Chaldaea had departed, and those of

Assyria and Egypt were passing away; when Babylon was at the zenith of its power, but when the growing strength of Persia and Greece was as yet scarcely felt. To this practical information, he, like Moses, added an acquaintance with the learning of the Egyptians, a people wise above all other uninspired races in the numerous branches of science and art, in which they excelled. With this knowledge, combined with the information of immeasurable value contained on the sacred plates, the foundation was laid for a stable civilization; guided by past revelation and present inspiration, to which was super-added the experiences of other nations, as beacon-lights to warn the Nephites of the dangers to which all communities are subject, and to guide them to havens of governmental and political safety.

The Nephites, then, at the outset of their career, had at least all the important historical and geographical knowledge possessed by the most favored nations of the eastern hemisphere, with as much more as it pleased Heaven to reveal. They had one advantage over the peoples they had left—they were well acquainted with them and their condition, etc., but of the Nephites, the dwellers in the old world knew nothing. With regard to the knowledge received through revelation, it is evident, from several incidental expressions scattered through the record, that the Lord did give to His faithful servants information with regard to historical and geographical matters. We will cite one instance: Jacob, the brother of Nephi, in one of his impressive exhortations, while encouraging his brethren (often somewhat downcast on account of their lonely condition, so far from the rest of mankind), remarks: \* "We have been led to a better land, for the Lord has made the sea our path, and we are upon an isle of the sea. But great are the promises of the Lord unto they who are upon the isles of the sea; therefore as it says isles, there must needs be more than this, and they are inhabited also by our brethren."

How could Jacob have known, except by revelation, that the vast continent which the Nephites inhabited, was entirely surrounded by the waters of the great oceans? He and his companions had, but a few short years before, first landed on its shores, and had now explored but a very small portion of its vast extent, and there were no others in communication with them who could supply the information that North and South America were one immense island. Evidently the Lord had revealed this fact to them. And, by the way, this simple statement is a strong testimony of the divine authenticity of the Book of Mormon. At the time that this portion of the sacred plates was translated (A. D. 1827-8), or even when the whole book was published and the Church of Jesus Christ was organized (A. D. 1830), it was not known to modern science that the American continent was indeed an island. Joseph Smith could not have received knowledge of this fact, so unhesitatingly affirmed, from any learned geographer or practical navigator. The hope of centuries, in Europe, had been to discover a north-west passage to India, but to that date all attempts had met with disastrous failure, so far as the chief object was concerned. Little or nothing was then known of the North American coast, west of Hudson's Bay. It was not until after repeated expeditions, that in May, 1847, the truth of the statement of Jacob could be affirmed, from actual knowledge of the geographical features of the country, as at that date, the explorations and surveys by land and sea, from east and west, were brought sufficiently near to leave the matter with-

\*—Book of Mormon, new edition, page 85.

out a doubt. It was not until 1854\* that the first and only ship's crew (that of Captain McClure), which ever sailed across the Arctic Ocean from the Pacific to the Atlantic, along the northern coast of America, returned from their perilous voyage. We thus find that human geographical knowledge could not have aided the prophet Joseph Smith, in making this statement, had it originated with him and not with the son of Lehi.

While ancient Greek and other philosophers were groping among the fallacies of the absurd system of astronomy, given to the world by Ptolemy, and teaching that the sun with all the stars revolved around the earth, the Nephites were in possession of the true knowledge with regard to the heavenly bodies, etc. Possibly they were the only people of their age blessed with a comprehension of these sublime truths. It is altogether probable, that among their scriptures were copies of the Book of Abraham, from which they could acquaint themselves with the beauties and harmonies of celestial mechanism. They undoubtedly had the writings of Joseph (the son of Jacob) as these are quoted in the Book of Mormon; and, as the prophet Joseph Smith found the writings of Abraham and Joseph together in the Egyptian mummies, it is far from improbable that the Nephites, as well as the early Egyptians, possessed both. To show the astronomical knowledge possessed by the Nephites, we will draw attention to the words of two of their prophets. The first is from the reply of Alma, the younger, to Korihor, the Anti-Christ (B. C. 75), when the latter asked for a sign to prove the existence of a God. His words are: "Thou hast had signs enough; wilt ye tempt your God? Will ye say, Show unto me a sign, when ye have the testimony of all these thy brethren, and also all the holy prophets? The scriptures are laid before thee, yea, and all things denote there is a God; yea, even the earth, and all things that are upon the face of it, yea, and its motion; yea, and also all the planets which move in their regular form, doth witness that there is a Supreme Creator." The next quotation is from the reflections of one of the servants of God (probably Mormon) inserted in the Nephite history about seventy years later. The writer is speaking of the greatness and goodness of God, and among other things declares: "Yea, by the power of his voice doth the whole earth shake; yea, by the power of his voice doth the foundations rock, even to the very center; yea, and if he say unto the earth, move, it is moved; yea, if he say unto the earth, thou shalt go back, that it lengthen out the day for many hours it is done, and thus according to his word, the earth goeth back, and it appeareth unto man that the sun standeth still; yea, and behold, this is so; for sure it is the earth that moveth, and not the sun." Thus we find that in these points, the astronomical knowledge of the Nephites was, at least, equal to that of the moderns.

HYPOCRISY desires to seem good rather than to be so. Honesty desires to be good rather than to seem so. The worldlings purchase reputation by the sale of desert; wise men buy desert with the hazard of reputation. We should do much to hear well, more to deserve well, and rather lose opinion than merit.

\* On October 23th, 1870, the passage was discovered and in 1884, Captain McClure, of the *Tueset* got the gold medal for the discovery, from the Royal Geographical Society.

†—Book of Mormon, new edition, page 324

[illegible]

2—The context should be read.

MY NINTH SERMON.

BY H. G. B.

SOON after my second effort to preach the gospel, Elder Shelton sent me away sixty miles to Botetourt Co., Va., to respond to a call from John's Creek to preach and open a new field of labor. Why he sent me away alone, I never knew. But so it was, and I assure my readers it took all the faith in God that I could gather to my assistance, to enable me to take my valise and start afoot and alone, "without purse or scrip."

This trip was a severe test of my faith, and without help from above I could not have undertaken such a task. My first day's travel ended by my staying over night with a kind-hearted infidel, after I had asked at five different places for lodging, and as often been refused.

The infidel thought it very singular that the parson, the deacon, the class leader, and two prominent members of the church should have turned me away, while he, a sinner, had taken me in. I also shared in his surprise. And I might as well state in this connection that in my twenty years' experience as a missionary since, I have ever found it so. The priests are our most bitter enemies, and next to them, their most religious members. And the favors extended to us have come from those that the priests call sinners. No wonder the Savior kept company with publicans and sinners. The religious portion of the people shunned and rejected Him.

I reached my field of labor the second day, and commenced the work earnestly. I soon had all I could do, and was pleased to find that the Lord raised up friends to me, and was much encouraged to know that I was able, through the Spirit of God, to do some good.

I soon had the privilege of baptizing two persons. One was a school teacher; the other had a college education, and was intended for a minister in the Methodist church.

I sent an appointment into Monroe Co., Va., some twenty miles away from John's Creek. It was to be at the Methodist chapel, and as I was on my way to fill the appointment I heard the news of Joseph and Hiram Smith's martyrdom at Carthage jail. I had heard many reports about Joseph that I never believed, but this report brought with it a conviction of its truth. And it would be in vain for me to describe the gloom and sadness that rested upon me. I have always since remembered it as one of the darkest, saddest hours of my life.

The time of my appointment had arrived—11 o'clock, a. m. on the 3rd Sunday in July, 1844. The large chapel was full and not half of the people were able to get inside of the house. But I was to be disappointed. Two or three Methodist priests were present, through whose influence the ten or a dozen hireling preachers that were there occupied the time in abusing the "Mormons," and rejoicing in the murder of the prophet and patriarch.

But the congregation was not to be disappointed. A Mr. Luna, with a dozen other men to help him, arranged seats with slabs from a saw mill near by, in a shade within sight of the meeting house, and notified the people that the "Mormon" preacher would hold forth in the shade there. The result was that the people all left the chapel and repaired to the shade, and all the priests followed, and while I talked to the assemblage, eleven of these priests sat on one of the nearest seats in front of me.

The Lord on this occasion blessed me with His Spirit in proportion to what I had to meet. I was able to bear a powerful testimony to the Divine calling of Joseph Smith as

a propbet. At the close of the meeting those priests slunk away out of sight, and the people gathered around me by hundreds, all vieing with each other in offering me the hospitality of their homes.

"AS HAPPY AS A KING."

BY ROLLO.

HOW very often do we hear the above expression! If a friend or acquaintance exhibits a little more good nature than is usual, or is but little inclined to moroseness; if he throws around him the magnetism of his presence, and by his genial influence makes others smile with himself, he is said to be as "happy as a king."

Like many more old saws, however, this one is sometimes at fault. Kings are not always so happy that an ordinary individual need be very joyous to equal them; in fact, history proves that the majority of the great rulers of the earth have not been and are not overburdened with joy. The care and responsibilities of their high positions generally more than suffice to make life exactly the opposite of happy. Any person, no matter whether he be king or street-sweeper, must have, in order to be happy, a contented and evenly-balanced mind. The head of a nation has much to do and think of and plan about that has a tendency to destroy the serenity necessary to reach the state mentioned above.

It is unnecessary to go back a great many years to prove this; the frequent attempts to assassinate the crowned heads of Europe prove that the life of a king is no great pleasure. Every little while the telegraphic dispatches bring us news that one of the monarchs has been shot at, or poisoned, or an attempt has been made to blow him up—and in a much more forcible manner than the one usually employed.

The Czar of Russia is the latest sufferer from one of these methods of attack. An attempt was recently made to remove him from his present sphere of action by the use of explosives, placed under the dining room of the great Winter Palace at St. Petersburg. His life was only saved by him being a few moments tardy at dinner; had he entered the room at the usual time, he would have shared the fate of some of his servants who were present. Several attempts were made upon the life of the czar previous to this, but none so daring, nor so desperate; yet all were deeply planned. The result of these many attempts has been to make his life a thing scarcely worth possessing, as he is in constant fear of death. He knows not a minute, as he walks the floor, but that a mine may be exploded under his feet. Every meal eaten by him is only partaken of after the strictest examination for any trace of poison. Every dark corner may contain an enemy, with an assassin's knife, ready to plunge into his royal heart. A constant dread of any death but a natural one fills his soul with anxiety. The slightest unusual noise makes him tremble, and thoughts of death by poison, infernal machines and other violent means are with him night and day. Every person who enters the royal palace is searched for hidden arms and other implements of death; and even his most trusted counselors are watched closely by him, as he does not know what moment they may be plotting his death.

To illustrate the condition this suspense has brought him to, let us relate that one morning, not long ago, a trusted servant entered the czar's room early, in order to light the fire. Seeing his royal master asleep, the servant stepped lightly so as not to awaken him. The czar awoke, and being unable to distinguish the valet in the early morning light, he took

him for an assassin and fired, killing him almost instantly. On another occasion he ate a hearty dinner, and in a short time he was taken sick. Imagining he had been poisoned, he called for an emetic and threw up his dinner. It was afterwards decided that he had eaten a little too freely of mince pie and could not digest it.

Where is the happiness in such a life? The poor man who earns his daily wage, eats his coarse food, and sleeps soundly is far happier than this imperial, haughty personage, even though the latter possesses a crown and vast dominions. Who is there among my readers that would change places with the Czar of Russia, Alexander II.? Not one, I am sure.

To those of my readers who use the expression at the head of this article, I would say:

"Will do you know the spectral forms that wait  
Upon a king: care, with its furrowed brow."

Correspondence.

PAINTSVILLE, JOHNSON CO., KY.,

April 19, 1880.

Elder George C. Lambert,

DEAR BROTHER:—With pleasure I embrace the opportunity of informing you of our welfare, as it has been some time since I last wrote to you.

We are all well and feeling interested in our labors. Brother Bills and I have recently returned from West Virginia, where we have been laboring for the past six weeks. The people in that vicinity had never before enjoyed the privilege of hearing the voice of a Latter-day Saint Elder.

We held a number of meetings in different localities, meeting with considerable opposition from hiring priests of various sects and creeds of religion, who are neither willing to go into the kingdom of God themselves nor let others do so.

The same old Pharisee element exists among the people to-day that did when the Savior was traveling and preaching among the Jews. They are a sign-seeking generation.

The people in this section of country are very poor, being destitute of the necessary comforts of life; but the poor and the meek are the ones who will receive the gospel. The Lord has always chosen the poor to do His work.

If there are any people who have cause to rejoice, they are the Latter-day Saints, who know that God has delivered them out of the hands of their enemies and has led them to a land where they, through His mercies, have obtained beautiful homes where the desert is beginning to blossom as the rose. The Saints in Zion should not forget to lend a helping hand to the poor who are longing for the day to arrive for them to gather to Zion.

Elder Bills and I have baptized ten souls, and have good prospects for more candidates soon. Our desire is to do all that lies in our power in spreading the truth, putting our trust in God, to whom we ascribe all the glory.

Ever praying for the welfare of Zion, I remain,

Your brother in the covenant of peace,

S. BUTTERFIELD.

BURK'S GARDEN, TAZEWELL CO., VA.,

April 22, 1880.

George C. Lambert,

DEAR BROTHER:—I arrived here in my field of labor the 19th of March, and have since traveled with Elder Cowley. I have found many of my old friends, acquaintances and relatives, all of whom have received me kindly and treated me well.

Since my arrival we have baptized thirteen persons, six of whom were my second cousins.

I have enjoyed the best of health, and a good degree of the spirit of my calling. With kind love, I remain,

Your brother in the gospel,

H. G. BOYLE.

## THE SONGS OF ZION.

WORDS AND MUSIC BY R. B. BAIRD.



Oh, how we love to sing the songs Of Zi-on's blest a-bode! They cause our hearts to burn with joy, And help us on the road. There's comfort in their cheering words, That warm the strangest heart; No oth-er songs we hear to-day Can such de-light im-part.

Through all the trials of the past,  
Through troubles most severe,  
In hours of darkest misery  
Our songs have been our cheer.  
And still we'll join with glad voice  
To sing, in grateful songs,  
The praises of our heavenly King,  
To whom all praise belongs.

With wild delight, we'll strike each chord  
In ecstasy of joy;  
The love and faith which fill our hearts  
Are pure, without alloy;  
And, when the Lord shall come again,  
The children of His love  
Shall join in songs of lasting praise,  
To greet Him from above.

We'll sing the songs we love so well,  
In honor to His name;  
Our voices and our tongues shall speak  
The glory of His fame;  
The mountains and the hills shall join  
With echoes loud and clear;  
We'll sing and shout for evermore  
The songs of Zion dear.

## RETURN OF SPRING.

BY WILLIAM CLEGG.

Thrice welcome season come again,  
With sunshine warm, and genial rain,  
Dissolving winter's throne of snow  
And bidding icebound waters flow.

The chilly king with grip severe  
Must end his reign and disappear,  
While spring once more the sceptre wields,  
And clothe anew the smiling fields.

As if in faith, yet half in doubt,  
Now vegetation now peeps out:  
A little gaining day by day,  
As still the frost resigns its sway.

Now birds of beauty and of song  
Revisit scenes vacated long;  
And lovely flowers of every hue  
Again come trooping into view.

So too, is life, with lights and shades  
Like chapters all, each heart prevades,  
But clouds disperse, the tempest wanes,  
As I joy on a more than zenith gains.

O! then, let none depending, cry  
Hope for'er has passed me by,  
An endless winter none need fear,  
The day will dawn though night be dear.

## ENIGMA.

BY J. J. C.

I AM composed of 16 letters:

My 8, 6, 7, 2, is a command to stop;

My 5, 9, 12, 7, is made of iron;

My 8, 1, 4, is a pronoun, feminine gender;

My 10, 12, 13, 3 is a useful tree;

My 16, 9, 11, is a property of plants;

My 15, 1, 12, 13, 11, is the name of a river in Europe.

My whole is what we all desire to gain.

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